DOCUMENT RESUME

ED 315 685 CG 022 264

AUTHOR Pedersen, Paul; And Others
TITLE A Culturally Diverse World.
INSTITUTION American School Counselor Association. Alexandria, VA.; ERIC Clearinghouse on Counseling and Personnel Services, Ann Arbor, Mich.
SPONS AGENCY Office of Educational Research and Improvement (ED), Washington, DC.
PUB DATE 90
CONTRACT RI88062011
NOTE 38p.; In: Elementary School Counseling in a Changing World, see CG 022 263.
AVAILABLE FROM ERIC/CAPS, 2108 School of Education, University of Michigan, Ann Arbor, MI 48109-1259.
PUB TYPE Information Analyses - ERIC Information Analysis Products (071)

EDRS PRICE MF01/PC02 Plus Postage.
DESCRIPTORS Counseling Techniques; *Counselor Role; *Cultural Differences; Elementary Education; *Elementary Schools; *School Counseling; *School Counselors; Self Esteem
IDENTIFIERS *Multicultural Counseling

ABSTRACT

This first chapter in "Elementary School Counseling in a Changing World" offers elementary school counselors help in understanding cultural bias and provides practical strategies to promote child development in a multicultural society. Four journal articles are included in this chapter. "Ten Frequent Assumptions of Cultural Bias in Counseling" by Paul Pedersen helps elementary school counselors challenge culturally based assumptions about what constitutes normal behavior on the part of individuals, what importance individuals place on independence, and what requirements should be placed on individuals to adapt to institutions. "Fostering the Self-Esteem of African-American Children" by Don Locke gives counselors practical suggestions for implementing multicultural programs with elementary school students and their parents. "Cultural Diversity and the School Environment" by Barbara Shade examines how environmental conditions at school may have negative effects on children from various cultures. "An Annotated Bibliography in Cross-Cultural Counseling for Elementary and Middle School Counselors" by Larry Parker provides elementary school counselors with resources for improving cultural awareness and understanding. The chapter concludes with a set of issues for elementary school counselors to consider about a culturally diverse world. (NB)

****
* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *
****

ED315685

CG022264

U.S. DEPARTMENT OF EDUCATION
Office of Educational Research and Improvement
EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)

This document has been reproduced as received from the person or organization originating it.

Minor changes have been made to improve reproduction quality.

Points of view or opinions stated in this document do not necessarily represent official OERI position or policy.

CHAPTER 1

A CULTURALLY DIVERSE WORLD

Our society faces challenges in accepting and benefitting from cultural diversity. Problems emanating from racism exist despite efforts aimed at educational reform. Counselors must be aware of transmitting their own cultural values to clients and of drawing erroneous conclusions about clients' emotional and social well-being based on cultural differences. Moreover, because counseling theories and techniques are not always applicable across cultures, counselors must often look to new and creative ways to work effectively in multicultural settings. Chapter 1 offers elementary school counselors help in understanding cultural bias and provides practical strategies to promote child development in a multicultural society.

The tone for the chapter is set by Paul Pedersen's important article, "Ten Frequent Assumptions of Cultural Bias in Counseling." This article will help elementary school counselors challenge culturally based assumptions about what constitutes normal behavior on the part of individuals, what importance individuals place on independence, and what requirements should be placed on individuals to adapt to institutions. Don Locke's article, "Fostering the Self-Esteem of African-American Children" gives counselors practical ideas for implementing multicultural programs with elementary school children and their parents. Barbara Shade's provocative article examines how environmental conditions at school may have negative effects on children from various cultures. Finally, Larry Parker's extensive annotated bibliography provides elementary school counselors with resources for improving cultural awareness and understanding.

BEST COPY AVAILABLE

The intent of Chapter 1 is to help elementary school counselors challenge their cultural assumptions and in so doing to learn about themselves and the children they serve. As Pedersen observes,

> All counseling is, to a greater or lesser extent, cross-cultural. As counselors increase their contact with other countries and other cultures they can expect to learn a great deal about themselves. They can expect to challenge more of their unexamined assumptions about themselves and the world about them. They can expect to move beyond the parochial concerns and perspectives of a culturally limited perspective to look at the world in a new, more comprehensive perspective.

The 1990s will be a decade of increasing cultural change. Elementary school counselors should be leaders in helping children to learn from this change.

Ten Frequent Assumptions of Cultural Bias in Counseling

Paul Pedersen

It is time that we as counselors in the United States recognize that the Western cultural biases in our conventional thinking have little to do with geography and much to do with social, economic, and political perceptions. Just as there are many "Western" thinkers in non-Western parts of the world, there are also many "non-Western" thinkers in the Western hemisphere. In strictly numerical terms it is increasingly true that the Western viewpoint is the more exotic: The majority of people in the world accept a non-Western perspective. Despite that numerical reality, many social scientists, including psychologists, depend on textbooks, research findings, and implicit psychological theory based almost entirely on assumptions specific to European and American culture. These assumptions are usually so implicit and so taken for granted that they are not challenged even by broad-minded and insightful psychologists. The consequences of these unexamined assumptions are institutionalized racism, ageism, sexism, and other forms of cultural bias.

In this article I attempt to identify 10 of the most frequently encountered examples of cultural bias that consistently emerge in the literature about multicultural counseling and development. In educating counselors, it is important for educators to examine their own culturally biased assumptions. Teachers seldom, if ever, look at the assumptions behind their theories and research about counseling, but rather seek to establish whether or not the logical and reasonable directions of their arguments follow a straight line from one premise to the next.

It is likely, even probable, that two individuals with different assumptions will disagree without one of those persons being right and the other being wrong. If neither individual examines the assumptions underlying one or both viewpoints, they may never learn how and why the disagreement between them occurred. They will each misunderstand the other's viewpoint and proceed on the assumption that one of the two was right and the other was wrong, when, in fact they may both have been right (or possibly both wrong) according to their own assumptions. The examination of culturally learned assumptions must become a more important part of the curriculum in the development of counselors for a world that includes many cultures.

Assumptions Reflecting Cultural Bias

Assumptions Regarding Normal Behavior

The first such frequent assumption is the assumption that people all share a common measure of "normal" behavior. People frequently presume that when I describe a person's behavior as "normal," this judgment is meaningful and implies a particular pattern of behaviors by the normal person. There is an implicit assumption that the definition of *normal* is more or less universal across social, cultural, and economic or political backgrounds. If the label *normal* is challenged in a particular instance, the variation can frequently be explained as a deviation from otherwise normal behavior because of socio-cultural differences from the norms of society. People feel a need to explain variations in normality in ways that protect the status quo of normality, even if this requires elegant and elaborate rationalizations.

Arguments against the established norm as a universal standard of measurement for normal behavior are usually criticized as potentially destructive of the social fabric and subject to the weaknesses of relativism, in which anything can be right or normal if judged entirely by its own idiosyncratic standard. As Kuhn (1962) pointed out, when a principle of scientific theory has become accepted by society, it functions as a selective screen for defining problems and evidence that coincidentally fit with the scientific principle. Evidence that does not fit the expected pattern is rejected as irrelevant or too chaotic to consider. To the extent that an accepted principle or perception does not accurately describe reality, society is insulated from contact with reality by the fixed form of abstract principles. Research data itself becomes something used to defend abstractions that promote stereotypes and inaccurate generalizations about normality.

What is considered normal behavior will change according to the situation, the cultural background of a person or persons being judged, and the time during which a behavior is being displayed or observed. Many psychological research projects are based on experimenters' backgrounds that may have influenced the definition of normality used in the research. These complex but not chaotic cultural patterns describe the experimenter's own personal cultural orientation. The possibility of error in a diagnosis, for example, is evident in the application of a definition of normal behavior based on one culture to a culturally diverse population without regard for variations in social, cultural, economic, or political background.

Emphasis on Individualism

A second frequent assumption is that individuals are the basic building blocks of society. Many counselors in the United States presume that counseling is

primarily directed toward the development of individuals rather than units of individuals or groups such as the family, organizations, or society. If one examines the jargon used in counseling, the preference of Western counselors for the welfare of individuals becomes quickly evident. The criteria of self-awareness, self-fulfillment, and self-discovery are important measures of success in most counseling in Western society. The constructs of person in personality, of individuality in measuring achievement and aptitude, and of separation from the group in developing abilities all presume that a counselor's task is to change the individual in a positive direction, even, perhaps, at the expense of the group in which that individual has a role. In some cases the welfare of an individual client is seen to be frustrated by the conflicting agenda of a group in which that individual is a member.

While teaching English as a second language (ESL) in Indonesia I was asked why English speakers always capitalize the first person singular (*I*) in writing English. I confessed that, because I was not an expert in ESL, I really had no idea why the letter *I* was capitalized when referring to the first person singular. The students smiled at me and said knowingly that they already knew why. It was, they presumed, because English speakers are so thoroughly individualistic that the capitalization of the first person singular comes naturally to them.

In Chinese culture it would be normal and natural to put the welfare of the family before the welfare of any individual member of that family. To speak of an individual's health and welfare independent of the health and welfare of the family unit would not make sense in that context. Individual counseling has even been described as destructive of society because it promotes the personal benefits of individuals at the expense of the social community (Kleinman, 1979). The criticism of "romantic love" by members of many non-Western cultures is based on romantic love's emphasis on the welfare of individuals over the welfare of family units. In these cultures, the decision of whom to marry is recognized as uniquely important to the larger family, which exercises an influence in the matching of couples and in the preservation of marriage alliances in the name of the family. It is important for counselors to work comfortably and skillfully both in cultures that primarily emphasize the welfare of the individual and in cultures that emphasize the value of the unit.

Fragmentation by Academic Disciplines

A third frequent assumption is the definition of problems from a framework limited by academic discipline boundaries. There is a tendency to separate the identity of counselor from that of psychologist, sociologist, anthropologist, theologian, or medical doctor. Unfortunately, the problems a client is facing are

not inhibited by any of these artificial boundaries. The research literature in various disciplines frequently overlaps, but counselors do not exchange questions and insights between disciplines, as they should. Wrenn (1962) spoke of counselors becoming culturally encapsulated, substituting symbiotic stereotypes for reality, disregarding cultural variations among clients, and accepting as dogma a technique-oriented definition of the counseling process.

In many cultures, for example, the really important mental health questions are related to questions about life (or before life) and death (or after death). If a client believes in reincarnation, then which person does a counselor consider—the person the client was, the person the client is, or the person the client will become? Each of these aspects of the person may be a legitimate focus of the conversation if, indeed, it is possible to separate these identities at all. Once again, it is important for counselors to become skilled in going beyond the boundaries of their own self-reference criteria to examine the problem or issue from the client's cultural perspective. Kleinman (1979) described how frequently a medical doctor may take the limited "disease" perspective in dealing with a patient as a "malfunctioning unit," whereas the patient is more likely to take the broadly defined "illness" perspective when a particular problem has a systemic impact on the patient's family, friends, and total surrounding context. The self-imposed boundaries counselors in the United States place on their description of counseling are themselves culturally learned and must be relearned as counselors move from one culture to another.

A fourth assumption is based on Western cultures' dependence on abstract words and the assumption of counselors in the United States that others will understand these abstractions in the same way as they intend. Hall (1976) differentiated high-context from low-context cultures. High-context cultures require reference to a context to give a concept meaning and low-context cultures are less dependent on context and more likely to presume that abstract concepts carry their own meaning with them from one context to another. Concepts such as *good* or *bad* have little meaning without putting the concept in a contextual setting for much, if not most, of the world's population. Because the dominant culture in this century has tended to be a low-context culture there is a dependence in counseling on abstract concepts such as *fairness* or *humane*, which, outside of a particular context, are difficult to understand.

With increased attention in Western cultures being given to interactionalism, in which knowledge of both the person and the environment are necessary for an accurate interpretation of an event, the emphasis on contextualism has increased. The popularity of systems theory has likewise encouraged many counselors to move away from abstractions out of context. Even when dealing with a low context culture it is frequently useful to attach abstract concepts to a particular context to make sure that the concept is understood as intended.

Although low-context abstractions are useful short cuts in conveying an idea, they may foster misunderstandings and inaccuracies if their intended meaning is not verified.

Overemphasis on Independence

A fifth assumption is that independence is valuable and dependencies are undesirable. As part of the Western emphasis on individualism there is a presumption that an individual should not be dependent on others; nor should the individual allow others to be dependent on them. If a counselor encounters "excessive" dependency in a client, he or she is likely to see the elimination of that dependency as a desirable outcome for counseling. Yet, there are many cultures in which dependencies are described as not only healthy but absolutely necessary. One example would be the Japanese concept of *amae*. Doi (1974) described this concept as technically referring to the relationship between a mother and her eldest son. While the son is young and dependent he is being prepared for the time when his mother will be old and dependent. Significantly, this concept of amae is widely used as the criteria for evaluating relationships between employer and employees, a teacher and a student, or many other relationships in society in which dependency is considered a healthy and normal aspect of relationships.

The counselor needs to consider a client's cultural perspective in determining the extent to which dependency might or might not be excessive. Because most counselors have been trained in a cultural context in which dependency is devalued, it is even more important to consider the function a particular dependency might have in the client's cultural context. It might easily be possible for a Western-trained counselor and a non-Western counselor to be working with the same client with the Western counselor attempting to lead the client to greater independence while the other counselor is attempting to help the client be more comfortable in the context of a necessary dependency.

Neglect of Client's Support Systems

A sixth assumption relates to the perceived importance of natural support systems surrounding a client. Counselors need to endorse the potential effectiveness of family and peer support to a client. What happens more frequently in Western society is that counselors erode the natural support systems by substituting the "purchase of friendship" through professional counseling services in formal contexts. In many cultures the notion of formal counseling is less preferred than nonformal or informal alternatives available to a client (Pedersen, 1986). The idea of telling intimate family secrets to a stranger is not

allowed in many, if not most, of the world's cultures. These problems are dealt with inside the family or group context with little or no outside involvement. Wherever possible, the natural support systems surrounding a client should be mobilized as a valuable ally rather than as an assumed rival for the client's attention. If a client has to choose between the support system and the counselor, there is a strong likelihood that the client will choose the support system. Pearson (1985) has written extensively on how those natural support systems can be identified and used in a counseling context.

In some cases the counselor will no doubt find the natural support systems surrounding a client to add to the client's problem, and a successful outcome will depend on replacing those systems with alternatives. If, however, the system is removed without recognizing how important that support is for a client, then a new support system will be sought out by the client independently. The health of the individual is tied in many ways to the health of the supporting unit surrounding that individual. The counselor needs to include consideration of a client's natural support system in an effective treatment plan for counseling.

Dependence on Linear Thinking

A seventh assumption is that everyone depends on linear thinking—wherein each cause has an effect and each effect is tied to a cause—to understand the world around them. This kind of linear thinking is most evident in the dependence on measures of things. The use of measures for describing the goodness, badness, appropriateness, or inappropriateness of a construct is an almost unquestioned necessity for good counseling. The use of tests in counseling requires these measures, and any evaluation of counseling would be stated in measured degrees. How then can counselors adapt counseling to a cultural context where the cause and the effect are seen as two aspects of the same undifferentiated reality (as in the concept of *Yin* and *Yang*) with neither cause nor effect being separate from the other? In some cultures constructs lend themselves less to quantification than in others. The way of thinking in these cultures is likely to be nonlinear. An event is described independent of its relationship to surrounding, preceding, or consequent events. Nonlinear thinking presents some unique problems to counselors whose training presumes the universal appropriateness of linear thinking.

Counseling has frequently erred in assuming that if a test, book, or concept is accurately translated in terms of its content, the translated tool will be effective and appropriate. Not all persons from all cultures are socialized to think in the same way. Consequently, in translating, it is important to change not just the content of a message for counseling but also the way of thinking through which that message is being expressed. Although counselors spend

considerable time making sure that the content of their message is culturally appropriate, they spend less time adapting the underlying way of thinking behind the translated message.

Focus on Changing Individual, Not System

The eighth assumption is that counselors need to change individuals to fit the system and are not intended to change the system to fit the individual. Counselors need to recognize when counseling should be more activistic and change the system to fit the individual rather than trying to change the individual to fit the system. In many minority groups counseling has a bad reputation as a source of help for taking the side of the status quo in forcing individuals to adjust or adapt to the institutions of society. Counselors are sometimes seen as agents of the status quo, whose primary task it is to protect social institutions, even though those same institutions may be exploiting individuals such as the client.

It is important for counselors to differentiate between the best interests of the client and the best interests of the surrounding social institutions. Frequently, the counselor assumes that it is much more difficult to change the social institutions than to help the individual adapt to conditions as they are. Counselors who do not at least question whether the best interests of the client are being served by existing social institutions and whether those social institutions can be changed, at least in small ways, are failing in professional obligations. There is an ethical obligation to the client that requires counselors to protect the client's best interests even at the risk of offending social institutions. If a counselor's effectiveness is judged by his or her ability to protect the system from attack, then that counselor is merely an agent of the prevailing social system and institutions.

Neglect of History

The ninth assumption relates to the relevance of history for a proper understanding of contemporary events. Counselors are more likely to focus on the immediate events that created a crisis, and if clients begin talking about their own history or the history of their "people" the counselor is likely to stop listening and wait for clients to "catch up" to current events, which the counselor considers more salient than past history. The client's perspective may require historical background knowledge that the client feels is relevant to the complete description of his or her problem from his or her point of view. In many cultures the connection between past and present history makes it necessary for counselors to clearly understand a client's historical context to understand his or her present behavior.

Counseling in the United States is a young profession in a young country, in comparison to other nations and professions of the world, and is therefore perhaps less conscious of history than are professions in cultures and nations with a longer tradition. Counselors lack a sufficient awareness of the ways in which people solved their psychological problems in the past thousands of years. They lack the patience for a longer perspective in which the current situation may be transitional. They are perceived to lack respect for traditional time-tested ways in which a particular culture has dealt with personal problems, and to prefer the latest trend or fad in counseling to traditional methods.

Dangers of Cultural Encapsulation

The tenth assumption is the assumption that counselors already know all of their assumptions. In an era of diminishing resources counselors need to recognize the dangers of a closed, biased, and culturally encapsulated system that promotes domination by an elitist group, whatever its origin or special point of view. If counselors are unwilling or unable to challenge their own assumptions, they will be less likely to communicate effectively with persons from other cultures.

Cross-cultural counseling is an attempt to integrate our assumptions with and coordinate them among contrasting assumptions of other persons from different cultures. In this way, culture complicates counselors' lives, but it brings counselors closer to culturally defined reality.

All counseling is, to a greater or lesser extent, cross-cultural. As counselors increase their contact with other countries and other cultures they can expect to learn a great deal about themselves. They can expect to challenge more of their unexamined assumptions about themselves and the world about them. They can expect to move beyond the parochial concerns and perspectives of a culturally limited perspective to look at the world in a new, more comprehensive perspective. The primary argument for cross-cultural awareness in counseling has less to do with the ethical imperative of how counselors should relate to others and more to do with the accuracy and effectiveness of counseling as an international professional activity.

References

Doi, T. (1974). Amae: A key concept for understanding Japanese personality structure. In T. Lebra & W. Lebra (Eds.), *Japanese culture and behavior*. Honolulu: University of Hawaii Press.

Hall, E. T. (1976). *Beyond culture*. Garden City, NY: Anchor Books.

Kleinman, A. (1979). *Patients and healers in the context of culture*. Berkeley: University of California Press.

Kuhn, T. (1962). *The structure of scientific revolutions*. Chicago: University of Chicago Press.

Pearson, R. (1985). The recognition and use of natural support systems in cross cultural counseling. In P. Pedersen (Ed.), *Handbook of cross cultural counseling and therapy* (pp. 299–306). Westport, CT: Greenwood Press.

Pedersen, P. (1986). The cultural role of conceptual and contextual support systems in counseling. *Journal of the American Mental Health Counselors Association, 8*, 35–42.

Wrenn, C. G. (1962). The culturally encapsulated counselor. *Harvard Educational Review, 32*, 444–449.

Fostering the Self-Esteem of African-American Children

Don C. Locke

The needs of African-American students have received much attention in the last decade. The attention has shifted from a "culturally deprived" orientation to one focused on providing for "culturally different" needs. One can find numerous publications advocating biculturalism or multiculturalism in the counseling and education literature (Saville-Troike, 1978; Allan & Narine, 1981; Locke & Hardaway, 1981; McNeely & Parker, 1983; Locke & Ciechalski, 1985). The consequences of multiculturalism are sufficiently clear to warrant the adoption of theoretical models in cross-cultural or multicultural situations. Locke (1988) has advocated the inclusion of relevant experiences in the education of all culturally different students. Such activities should be person-centered rather than problem-centered and should break from traditional techniques and restrictive thinking in guidance. Activities should include methods and techniques that contribute to the maximum psychological growth and development of African-American children. It is commonly accepted today that one's ability to cope with adversity is a function of a positive self-concept. Those who feel good about themselves are more likely to become happy, healthy citizens.

Elementary school counselors must seek to develop empathy with African-American children. Terry (1970) challenged Whites to avoid being "color blind." His challenge requires that attention focus on the unique cultural needs of all students. Such an effort requires elementary school counselors to learn as much as possible about the African-American cultural experience. Counselors may take courses in cross-cultural education or counseling, may participate in relevant in-service activities focused on multiculturalism, or may become self-educated in this area. The goal of such a learning experience is to accomplish what Wrenn (1962) identified as a measure to avoid cultural encapsulation:

> We should persist in a regime of unlearning something each day. We should check items of information to be given to students in terms of the direction and rate of change, not just the accuracy of information for now. We should accept as an obligation the encouragement of students who think differently from us. We must batter down our tendency to be self-righteous. (pp. 448–449)

General Guidelines

Some specific guidelines for elementary school counselors are provided as necessary attitudes or behaviors that will help foster multiculturalism in general, and positive images for African-American children in particular.

1. Plan to be open and honest in relationships with African-American children. Leave yourself open to culturally different attitudes and encourage African-American children to be open and honest with you about issues related to their culture.
2. Learn as much as possible about your own culture. One can appreciate another culture much more if there is first an appreciation of one's own culture.
3. Seek to genuinely respect and appreciate culturally different attitudes and behaviors. Demonstrate that you both recognize and value the African-American culture.
4. Take advantage of all available opportunities to participate in activities in the African-American community. Invite persons from the African-American community to your school throughout the school year.
5. Keep in mind that African-American children are both members of their unique cultural group and are unique individuals as well. Strive to keep a healthy balance between your view of students as cultural beings and as unique beings.
6. Eliminate all your behaviors that suggest prejudice or racism and do not tolerate such behaviors from your colleagues or from children themselves.
7. Encourage teachers and administrators in your school to institutionalize practices that acknowledge the African-American culture. Such activities should go beyond the celebration of Black History Month.
8. Hold high expectations of African-American children and encourage all who work with African-American children to do likewise. Remember that the self-fulfilling prophesy has much to do with the performance of young children.
9. Ask questions about the African-American culture. Learn as much as possible about the African-American culture and share what you learn with your colleagues and students in your school.
10. Develop culturally specific strategies, mechanisms, techniques, and programs to foster the psychological development of African-American children. Such efforts should be developed using the following principles:

a. Programs should be interdisciplinary in nature, drawing from social sciences, language arts, music, humanities, and other subjects.
b. Programs should be an integral part of the curriculum. The counselor and teachers should develop mutually agreeable methods of program delivery.
c. Guidance materials and the approach used should be appropriate to the maturity level of the students. At the early primary level, activities should deal more with the immediate experiences of the child (home and school). At the upper primary level, activities may focus on the community.
d. Program objectives should help students develop both cognitive skills and affective learning. The self-concept should be enriched as a result of any skill mastery.
e. Programs should take advantage of opportunities within the school and community populations. Persons from the community should be perceived as primary resources.

Specific Guidance Activities

The following lessons or activities are designed for use by teachers or counselors in entire-classroom groups. Although the primary objective of each activity centers on African-American children, all children in a classroom may benefit from participation; counselors or teachers may adapt the activities for use with small groups. These activities are designed to help the counselor or teacher put into operation the guidelines presented earlier in this article. Those guidelines should be the foundation for these activities.

For each activity, the following information is presented: name of activity, suggested grade level, general objective for activity, and a brief description of the activity.

Activity 1: Same or Different
Grade Level: Kindergarten–First
Objective: To have each child recognize physical similarities and differences between children of similar or different racial groups.
Description: The counselor will discuss physical attributes of people in general. Children will look at themselves in mirrors and tell what they see. Children will look at neighboring children and take turns describing each other. Children will draw or paint pictures of themselves and a neighbor, paying attention to details already discussed.

Activity 2: All About Me Booklet
Grade Level: Second
Objective: To help students develop good self-concepts through analysis of self, family, and friends.
Description: Each student will develop a booklet containing a drawing or photograph of himself or herself, family, home, pets, and friends. Students will list three things they like about themselves, three things they would like to change about themselves, and three things they like about their best friends.

Activity 3: African-American People
Grade Level: Third
Objective: To introduce young children to noted personalities in the African and African-American culture.
Description: The counselor will collect photographs of famous African-American people and talk with students about what made them famous. Students will research and add other famous African-American people to the collection. The counselor and students will develop a "Win, Lose, or Draw" game using information already presented.

Activity 4: Appreciation of Speech Patterns
Grade Level: Fourth
Objective: To get students to understand and appreciate cultural differences in speech patterns.
Description: The counselor will have students read the poem "In the Morning" by Paul Lawrence Dunbar. The counselor will lead a discussion of the words in dialect in the poem and compare the dialect with the same words in "standard English." Counselor will relate the words in the poem to "Black English." Counselors may refer to Smitherman (1977) or Baugh (1983) for background on "Black English."

Activity 5: Where Did We Come From?
Grade Level: Fifth–Sixth
Objective: To have students demonstrate an understanding of the geographical location from which their ancestors came.
Description: Students will select three families in their neighborhood and interview them. They will also interview an adult in their immediate family. Students will use the following questions in their interviews: What is the family name? From what countries did they or their ancestors come? Why did they come to the United

States of America? What special customs or traditions from their home country do they still observe?

Activity 6: Appreciating Cultural Feelings
Grade Level: Seventh–Eighth
Objective: To have students learn to express feelings in general and ethnic or racial feelings in particular.
Description: Students will play the "I Think, I Feel, I Want Game" (Palmer, 1977). Each student will select a partner and sit facing each other. They will begin each sentence with one of the following statements: "I think," "I feel," or "I want." To help students get started, counselors may ask how students would feel if a snake slithered into the classroom. How would they feel if everyone were invited to a party except them? How would they feel if an African-American student invited them to a party. How would they feel if a White student invited them to a party? How would they feel if someone called them a name? How would they feel if someone used an undesirable racial designation in addressing them?

Activity 7: Kwanzaa Celebration
Grade Level: Kindergarten–Eighth
Objective: To familiarize students with the African-American celebration of Kwanzaa.
Description: Kwanzaa, a holiday celebrated by more than 13 million African-Americans in 1984, is a unique American holiday that pays tribute to the cultural roots of Americans who are of African ancestry. (In this article, the terms *America* and *American* refer to the United States and those individuals residing in the United States respectively.) The counselor should coordinate the activity for the school by helping teachers get sufficient information on the seven principles of Kwanzaa (Nguzo Saba) and the Kwanzaa symbols (Mazao, Mkeka, Kinara, Vibunzi, Zawadi, Kikombe Cha Umoja, and Mishumaa Saba). Teachers will plan specific activities for each classroom. Counselors may refer to McClester (1985) for information on Kwanzaa and specific ideas for planning a celebration.

Evaluation

The implementation of programs designed to foster the self-esteem of African-American children must also include provisions for the evaluation of such

effort. The success of such programs can best be determined by observing how students behave. Affective behavioral outcomes are crucial to any program designed to foster development of self-esteem. Counselors should identify the specific student outcomes desired and the observable behavioral indicators of such outcomes.

Some of the specific student outcomes might include the following: The student

1. participates voluntarily in many activities.
2. interacts positively with members of his or her own racial group and with groups different from himself or herself.
3. freely selects partners on other than racial factors.
4. avoids name-calling or ridiculing of others.
5. exhibits courteous behaviors by listening to the ideas and feelings of others.
6. avoids personally destructive behaviors and attempts to prevent such actions by others.
7. describes verbally and in writing his or her cultural and individual unique qualities by enumerating characteristics, abilities, and skills.
8. strives to be worthy of the respect of others.
9. shares information about himself or herself, family, peer group, and community.
10. speaks out to defend self, asks for help when needed, and disagrees with others in an appropriate manner.

Summary

The implementation of some of these activities may challenge the professional skills of the elementary school counselor. The demands of a multicultural process may be new to many. The acquisition of new knowledge and skills may be necessary to work effectively with students from culturally different backgrounds. A coordinated, planned program is recommended and encouraged if the needs of all students' needs are to be met. In multicultural education it is essential that activities strengthen the self-esteem, identity, and mutual respect of the participants, both students and adults.

Every child enters a multicultural world when he or she leaves home and enters school. Vonnegut (1974) expressed the need of elementary school children to learn their cultural nature as follows:

> A first grader should understand that his or her culture isn't a rational invention; that there are thousands of other cultures and they all work pretty well; that all cultures function on faith rather than truth; that there

are lots of alternatives to our own society. Cultural relativity is desirable and attractive. (p. 139)

Such is the aim of multicultural education for minority children. Classroom guidance offers the school counselor a variety of opportunities not only to deal directly with cultural diversity, but also to foster the self-esteem of children by focusing on that diversity.

References

Allan, J., & Narine, J. (1981). Racial prejudice in the classroom: A developmental counseling approach. *Canadian Counsellor, 15*, 162–167.

Baugh, J. (1983). *Black street speech: Its history, structure, and survival.* Austin: University of Texas Press.

Locke, D. C. (1988). Teaching culturally different students: Growing pine trees or bonsai trees. *Contemporary Education, 9*, 130–133.

Locke, D. C., & Ciechalski, J. C. (1985). *Psychological techniques for teachers.* Muncie, IN: Accelerated Development, Inc.

Locke, D. C., & Hardaway, Y. V. (1981). Moral education in multicultural settings. *The Humanist Educator, 4*, 193–200.

McClester, C. (1985). *Kwanzaa: Everything you always wanted to know but didn't know where to ask.* New York: Gumbs and Thomas.

McNeely, S. N., & Parker, W. M. (1983). Exploring cultural awareness in schools: Four strategies. *Journal of Non-White Concerns in Personnel and Guidance, 12*, 2–6.

Palmer, P. (1977). *Liking myself.* San Luis Obispo, CA: Impact Publishers.

Saville-Troike, M. (1978). *A guide to culture in the classroom.* Rosslyn, VA: National Clearinghouse for Bilingual Education.

Smitherman, G. (1977). *Talkin and testifyin: The language of Black America.* Boston: Houghton Mifflin.

Terry, R. W. (1970). *For Whites only.* Grand Rapids: William B. Eeerdmans.

Vonnegut, K., Jr. (1974). Afterword. In F. Klagsbrun (Ed.), *Free to be—You and me* (pp. 139–141). New York: McGraw Hill.

Wrenn, C. G. (1962). The culturally encapsulated counselor. *Harvard Educational Review, 32*, 444–449.

Cultural Diversity and the School Environment

Barbara J. Shade

If a man does not keep pace
With his companions
Perhaps it is because he
Hears a different drummer . . .
—Thoreau

It was absolutely unbelievable! A group of my students in an inner-city junior high school invited me to attend services at their church. It was Youth Day and they were to appear on the program. Because I believed it important to be involved in the community in which I taught, I decided to go. I was absolutely dumbfounded!

There in the midst of this program was Tyrone. Instead of the shy, noncommunicative adolescent I knew, he was an expressive, reasonably articulate youth. Instead of the student who could not remember his multiplication tables, here was a youth who could sing and recite the words to many songs from memory without help. Instead of the young man who would not write a theme because he "couldn't think of anything," this young man could deliver an extemporaneous and comprehensive prayer. But, most astonishing, a highly distractable young man who usually could not sit still for 2 minutes remained quiet and attentive for 2 long hours.

What did this church have that school did not? Why could he perform here and not in the classroom? Why was he a pleasant participant here, but withdrawn, moody, and uncooperative at school?

Many scholars have tried to account for such inconsistency by suggesting that students like Tyrone do not have the ability to handle school work; therefore, they avoid it by being inattentive and uncooperative (Eisenberg, 1967). Others suggest that Tyrone's home and community environment have not conditioned him to be successful in school (Reissman, 1962). These, like most explanations, seem to concentrate on the deficiencies of the individual student. Recently, however, more attention is being given to the major proposition of environmental psychologists, which suggests that the performance of an individual is dependent not only on the student's traits but also on the congruency between the individual and the environment in which he or she is asked to perform (Mehrabian, 1976).

Could the classroom environment have a significant impact on Tyrone's academic performance? The possibility was one I had not considered as a teacher but was obviously one that needed further examination.

Each environment, be it a school, a classroom, a church, or a community, has a culture (Gump & Ross, 1977). This culture determines various patterns of behavior, rules of interaction, spatial arrangements, methods of communication, and procedures for information transmittal to make learning easier. Because each environment has its own psychological as well as physical requirements, it can be perceived as a socialization agent (Levy-Leboyer, 1979/1982). How individuals function within a particular milieu depends on their familiarity with the environment and its expectations, their perceptions and evaluation of physical and psychological factors, and the extent to which the environment can satisfy each individual's basic needs. The interpretation given to this information and subsequent behavior produced depends upon what some scholars have come to refer to as *cognitive style*.

Cognitive style is a psychological concept that represents the manner in which an individual's personality influences the way the person gathers, absorbs, and uses information. Guilford (1983) labeled it as the executive control mechanism of the intellect. Stanfield (1985) referred to it as collective consciousness or social knowledge that facilitates knowing the world, and Vernon (1973) suggested that it is a filter that mediates the interaction between the person and the environment.

It is this filter that accompanies Tyrone to church and to school and determines both his interpretation of the situations and the extent to which he is motivated to participate. Although there are different dimensions of cognitive style, the three that seem to have the most influence on my interaction with Tyrone are the information load within the environment, the communication patterns, and his social interaction preferences. In examining these three areas, I found some significant differences between the church and school environment, which might account for the behavioral patterns observed.

Environmental Style

The physical environment in which any human interaction occurs affects the degree and intensity of the social interaction, the level of behavioral control the person in charge must execute, and the degree of intrinsic motivation exhibited by the inhabitants. Probst (1974) pointed out that each time an individual enters a setting, he or she assesses it from the perspective of "Can this place be mine or adjusted to me?" "Can I produce results here?" "Can I relate to others in the environment?" If Moos (1979) is correct, students are more likely to answer these questions affirmatively if the environment is moderately arousing,

pleasant, has sufficient information load to be stimulating, and is arranged to allow easy movement.

Businesses have known for some time that color, physical arrangement of space, lighting, and sound influence the reactions and productivity of their employees (Birren, 1978; Mehrabian, 1976). Because of this, they invest considerable time and study developing settings that perpetuate participation and performance. Brophy (1983) noted that the classroom is just as much of a workplace as are factories, offices, banks, and corporations. Children are required to arrive on time daily and perform tasks with a preconceived degree of competence. The results have a significant impact on their future life-styles and quality of life. Logic suggests, therefore, that the school workplace requires as much attention to increasing productivity through environmental design as does the business world.

Studies of the effect of the physical environment on academic achievement are limited. Those reviewed by King and Marans (1979), however, indicate that attention needs to be given to the color, temperature, spatial arrangements, and lighting to determine their effect on learning. Loughlin and Suina (1982) pointed out that concerns about a learning environment generally end with the development of the architectural design and the basic furnishings. Because the classroom environment offers information, engages interest, stimulates the use of skills, communicates limits and expectations, and promotes self-direction and movement, more attention should be given to the way that information is sent and received. An examination of the differences between the church and school suggests that how information is transmitted is a major source of concern for Tyrone.

Tyrone, like all of us, is confronted constantly with multiple bits of information that come from either the physical setting, surrounding objects, or persons within the environment. How one handles these stimuli depends largely on the individual's particular cognitive style. Some people are what Mehrabian (1976) called screeners, or what Witkin, Moore, Goodenough, and Cox (1977) referred to as field independent individuals; others are nonscreeners, or field dependent persons. Regardless of the particular stylistic label, some people tend to screen out irrelevant data or impose a pattern on the stimuli, whereas others seem to be sensitive to all of the cues. The latter type of individuals find themselves easily distracted. Mehrabian (1976) suggested that they reach their emotional tolerance level rather quickly and become hyperactive. Individuals who are screeners have few problems with environments that present a high level of information. For individuals who are nonscreeners, however, a high level of information may be stressful.

Tyrone is probably a nonscreener. Boykin (1978) would refer to him as having "behavioral verve." Tyrone learned to pay attention to a multiplicity of stimuli in an attempt to assess each for approach or avoidance behavior. He

developed an attentional style that helped him cope with a highly stimulating urban environment. This multi-attentional style is obviously at work in the classroom, although it does not serve him as well there as it does in other settings.

I was trained as a teacher to provide students with a highly stimulating environment. Bulletin boards are up, learning centers are operating, and I am constantly moving around and talking. In addition, there are 30 very interesting people in the class who serve as rich sources of information and stimulation. Unknowingly, I create an arousing situation by sending complex information from many sources, and Tyrone pays attention to each and every cue.

The church, on the other hand, although stimulating, focuses on basically one set of stimuli at a time. The very nature of the arrangement and structure focuses attention on the singers, who maintain that attention by body movements and brightly colored robes as well as by their singing. The minister maintains involvement and attention with vocal tones, metaphors, and meaningful analogies. Screening is not necessary; the presenters and the situation do it for Tyrone. Clearly, the presenters cater to communication patterns that differ greatly from those I use in teaching.

Communication Style

Transmission of ideas and information between teachers and learners is the fundamental process in school interaction. Not only does it require a common language but it also requires common perceptions for gathering information (Marx, 1983).

Perception is the cornerstone of learning. Students must be able to gather information and assess it if they are to use the ideas effectively. Not all learners prefer the print and visual media that is dominant in the presentation of information in schools (*visuoprint learner*). Nor are all individuals particularly adept at gathering and integrating information that comes through listening (*aural learner*). Some individuals acquire information when presented in concrete forms, which can be touched; others learn better if they can convert material to sensitonic stimuli (*haptic-kinesthetic learners*). Some learners prefer to convert material to images that relate to the physical environment in some way (*visuospatial learners*); others prefer to relate to the social environment and find ways in which information can be translated to more interactive symbols (*interactive learners*) (James & Galbraith, 1985). The particular perceptual strength may be one that is unitary or, as Barsch (1971) pointed out, may be arranged in a preference hierarchy.

Teaching in my classroom is definitely a print and auditory experience. I talk; students listen or they read and write. I expect Tyrone to wait his turn and be acknowledged before speaking. I also expect him to speak in a rather

structured language pattern using words that are literal, abstract, and verbatim. This is a very different communication pattern from the one promoted in Tyrone's church.

The church uses both verbal and nonverbal communication strategies (White, 1984). The words used are imaginative, figurative, and colorful, and participants often respond to the presentation with verbal outcries to denote approval. Those in the podium or choir loft often emphasize their meaning with gestures or changes in vocal inflection. Judging by the dimensions of the interchange, one might also conclude that Tyrone is exposed more often to the oral interactive mode of information presentation than to the print mode that dominates my classroom. This particular modality preference influences Tyrone's perceptions of the situation, as well as his social interaction preference.

Interactional Style

Social cognition involves focusing individual thoughts on the human interactions that occur in a particular situation (Roloff & Berger, 1982). This focus is particularly important for those individuals who tend to behave in ways that ease their adaptation to the situation in which they find themselves. Others determine their behavior based on their particular values and attitudes rather than on the situation.

Tyrone's interaction with me as a teacher suggests that he is more concerned about the interpersonal relationships involved in learning than about the completion of the tasks assigned. He needs my attention on a regular basis, he prefers to know more about me as a person, and he is constantly seeking attention to verify whether or not he is completing the task according to my wishes. If I do not respond to this need, Tyrone sits gloomily at his desk or tries to interact with his neighbors. This is a particularly annoying situation for me, because I expect Tyrone to work independently and complete his tasks when all he seems to want is social interaction.

At church Tyrone is a very gregarious individual. His affiliation with the choir and other groups suggests that he likes being around people, and he is quite responsive to the positive reinforcement received from others. Both his behaviors and communication patterns would tend to identify him as an extrovert (Morris, 1979). In a school setting where autonomy, independence, and individualism are valued, Tyrone's more personal affiliative needs seem out of place.

Zeichner (1978) pointed out that the social conditions of a classroom are important to academic performance. McDermott (1977) suggested that the interaction that occurs depends on behavioral values. My value for autonomy seems to be in direct conflict with Tyrone's need for affiliation and personal

attention. Finding a way to accommodate both values seems to be an important concern.

In studies of teaching strategies that appealed to students who prefer a more personal approach, researchers found that peer-centered teaching was just as effective as teacher-directed instruction (Mevarech, 1985; Sharan, 1980). In addition, Johnson and Johnson (1983) suggested that cooperative learning is an effective strategy for students with a sociocentric learning style. They found that minority students, primarily Blacks, had particularly positive reactions to the supportive environment that was generated by using cooperative techniques. The use of such techniques would not only modify the environment for Tyrone, but could enhance my classroom management skills.

Summary

Teacher training programs emphasize the need to accommodate individual differences. Strategies suggested include using individualized instructional packets, variation in seating arrangements, or grouping according to perceived ability. Although these may be effective for some students, other adaptations are needed to accommodate students with other learning preferences (Glaser, 1977).

To equalize learning opportunities and allow each student to achieve maximum potential, educators need to develop environments that encourage academic performance rather than inhibit it. Much more attention must be given to the impact of the classroom physical environment on student behavior, attitudes, and achievement (Weinstein, 1979). Equal attention must be given to the role of verbal and nonverbal communication in teaching and learning, and to the importance of social relationships. These aspects of the teaching-learning process are as important as the tasks and materials used.

Churches, businesses, and other social systems spend an enormous amount of money and time in their attempts to develop settings that attract consumers. Perhaps schools should function in the same manner to promote a product that is important to the development and maintenance of society. Until this is done, students like Tyrone will choose to disengage from the formal learning process in a tragedy that can multiply to monumental proportions.

References

Barsch, R. (1971). The processing mode hierarchy as a potential deterrent to cognitive efficiency. In J. Hellmuth (Ed.), *Cognitive studies II: Deficits in cognition* (pp. 206–230). New York: Brunner/Mazel.

Birren, F. (1978). *Color and human response*. New York: Van Nostrand Reinhold.

Boykin, A. W. (1978). Psychological/behavioral verve in academic task performance. *Journal of Negro Education, 48*, 343–354.

Brophy, J. (1983). Conceptualizing student motivation. *Educational Psychologist, 18*, 200–215.

Eisenberg, L. (1967). Strengths of the inner city child. In A. H. Passow, M. Golberg, & A. J. Tannebaum (Eds.), *Education of the disadvantaged* (pp. 78–88). New York: Holt, Rinehart and Winston.

Glaser, R. (1977). *Adaptive education: Individual diversity and learning*. New York: Holt, Rinehart and Winston.

Guilford, J. P. (1983). Cognitive styles: What are they? *Educational and Psychological Measurement, 40*, 715–735.

Gump, P. V., & Ross, R. (1977). The fit of milieu and programme in school environments. In H. McGurk (Ed.), *Ecological factors in human development* (pp. 77–89). Amsterdam: North-Holland.

James, W. B., & Galbraith, M. W. (1985). Perceptual learning styles: Implications and techniques for the practitioner. *Lifelong Learning, 8*, 20–23.

Johnson, D. W., & Johnson, R. (1983). The socialization and achievement crises: Are co-operating learning experiences the solution? In L. Bickman (Ed.), *Applied social psychology manual 4* (pp. 119–164). Beverly Hills, CA: Sage.

King, J., & Marans, R. W. (1979). *The physical environment and the learning process*. Ann Arbor, MI: Architectural Research Laboratory and Institute for Social Research.

Levy-Leboyer, C. (1982). *Psychology and the environment* (D. Canter & E. E. Griffiths, Trans.). Beverly Hills, CA: Sage. (Original work published 1979)

Loughlin, C., & Suina, J. (1982). *The learning environment: An instructional strategy*. New York: Teachers College Press.

Marx, R. W. (1983). Student perception in classroom. *Educational Psychologist, 18*, 145–164.

McDermott, R. P. (1977). Social relations as contexts for learning in school. *Harvard Educational Review, 47*, 198–213.

Mehrabian, A. (1976). *Public places and private spaces*. New York: Basic Books.

Mevarech, Z. R. (1985). The effects of cooperative mastery learning strategies on mathematics achievement. *Journal of Educational Research, 78*, 372–377.

Moos, R. H. (1979). *Evaluating educational environments*. San Francisco: Jossey-Bass.

Morris, L. W. (1979). *Extraversion and introversion*. New York: Halsted Press.

Probst, R. (1974). Human needs and working places. *School Review, 82*, 617–620.

Reissman, F. (1962). *The culturally deprived child*. New York: Harper & Row.

Roloff, M. E., & Berger, C. R. (1982). *Social cognition and communication.* Beverly Hills, CA: Sage.

Sharan, S. (1980). Cooperative learning in small groups: Recent methods and effects on achievement, attitudes and ethnic relations. *Review of Educational Research, 50,* 241–271.

Stanfield, J. A. (1985). The ethnocentric basis of social science knowledge production. *Review of Research in Education, 12,* 387–415.

Vernon, P. E. (1973). Multivariate approaches to the study of cognitive styles. In J. R. Royce (Ed.), *Multivariate analysis of psychological theory* (pp. 125–147). New York: Academic Press.

Weinstein, C. S. (1979). The physical environment of the school: A review of the research. *Review of Educational Research, 49,* 577–610.

White, J. L. (1984). *The psychology of Blacks: An Afro-American perspective.* Englewood Cliffs, NJ: Prentice-Hall.

Witkin, H. A., Moore, C. A., Goodenough, D. R., & Cox, P. W. (1977). Field-dependent and field-independent cognitive styles and their educational implications. *Review of Educational Research, 47,* 1–64.

Zeichner, K. M. (1978). Group membership in the elementary school classroom. *Journal of Educational Psychology, 70,* 554–564.

An Annotated Bibliography in Cross-Cultural Counseling for Elementary and Middle School Counselors

Larry D. Parker

Elementary and middle school counselors do not choose their clients nor do they have the option to limit their efforts to one area of interest or expertise. Rather, we as counselors are charged with the responsibility of meeting the counseling needs of a total school population. Counselors work with students regardless of background, age, sex, or presenting problem. "If a child is enrolled in my school, he [or she] is potentially my client."

School counselors are there to "help" as well as advocate for children. How well counselors do this depends upon many variables. With an increasing emphasis placed upon "effectiveness" and a sincere desire to provide counseling services that are beneficial to all, there is an ever-increasing need to be able to communicate with and understand students from diverse backgrounds.

There is evidence that counseling needs of various racial and ethnic groups have not been met in the past and an indication that mental health services are under-used by subgroups (Jones & Korchin, 1982; Sue, 1981; Pedersen, 1985). A Delphi poll conducted by Heath, Neimeyer, and Pederson (1988) identified areas within counseling that are likely to be developed in a manner reflective of and sensitive to cross-cultural issues: theory and research, training and preparation, and social organization.

Professional journals in the counseling field frequently present articles and studies related to the issue of counseling clients from racial and ethnic groups. Departments of counselor education across the nation have reported cross-cultural counseling courses that have been added to their curriculum or fused into all courses where applicable (Hollis & Wantz, 1986). Clearly, the trend is toward the development of cross-cultural counseling skills rather than toward the application of one theory or one set of theories to all populations.

For those counselors who completed counselor preparation programs before the availability of courses in cross-cultural counseling, or for those practitioners who are interested in expanding their knowledge base or refining interpersonal skills, selected readings in the field may prove helpful. Individuals who are prepared to meet the challenge of cross-cultural "helping" may better understand the concepts and implications of cultural pluralism and therefore become more effective counselors.

The following list of books and journal articles address the concerns of cross-cultural counseling and the issues related to various ethnic and racial groups. It is by no means complete but it will present valuable information to elementary or middle school counselors.

Books

Asante, M. K., Newmark, E., & Blake, C. A. (Eds.). (1979). *Handbook of intercultural communication.* Beverly Hills, CA: Sage.

This book provides theoretical and conceptual considerations in the field of intercultural communications. Interdisciplinary in approach, the text reviews multicultural issues from several perspectives that are useful for the practitioner. The text also contains training designs, specific case examples, and methods.

Atkinson, D. R., Morten, G., & Sue, D. W. (Eds.). (1983). *Counseling American minorities—A cross-cultural perspective* (2nd ed.). Dubuque, IA: William C. Brown.

These readings are intended to sensitize counselors to the life experiences of culturally distinct populations. The book describes some of the unique needs and experiences of minority individuals. It offers direction for counselors who will assist those who are culturally different. Issues, techniques, and concepts applicable to broad minority groups, as well as subgroups such as handicapped persons, gay individuals, prison populations, and religious groups, are discussed.

Brislin, R. W. (1981). *Cross-cultural encounters—Face to face interaction.* New York: Pergamon Press.

This book defines concepts that are useful in the analysis of all forms of cross-cultural interactions. Individual attitudes, traits, skills, and thought processes are discussed as a basis for understanding reference groups, organizational conflict, and the process of adjustment. Productive cross-cultural encounters are proposed as possible solutions to misunderstandings and conflicts.

Brislin, R. W., Cushner, K., Cherrie, C., & Yong, M. (1986). *Intercultural interactions—A practical guide.* Beverly Hills, CA: Sage.

This is one volume in a series by Sage that is especially useful for practitioners. Interpersonal interactions in cross-cultural settings are examined by a critical incident technique: appropriateness of interpretation, underlying reasons for social-psychological principles, and development of different ways to evaluate responses. A series of case studies and vignettes provide a discussion of alternative actions. The book contains a wealth of practical information.

Henderson, G. (Ed.). (1979). *Understanding and counseling ethnic minorities*. Springfield, IL: Charles C Thomas.

This collection of readings is broken down by ethnic groups (Blacks, American Indians, Chinese Americans, Mexican Americans, Puerto Ricans, and Japanese Americans) that address patterns of family life, language, customs, and aspects of social environments. It is intended for use by school counselors and school psychologists who are concerned with understanding the lives of ethnic minority individuals. This is a classic reference text.

Horowitz, D. L. (1985). *Ethnic groups in conflict*. Berkeley, CA: University of California Press.

This book provides an overview and insight into the importance of ethnic conflict on a global level. It addresses the importance of ethnic affiliation, sources of conflict, party politics, military politics, and interethnic accommodation. It presents the concept of democratic multiethnic politics as a measure of success in interhuman relations and as a means of reducing ethnic conflict.

Ivey, A. E. (1983). *Intentional interviewing and counseling*. Monterey, CA: Brooks/Cole.

Counselors could find this book useful as they develop specific skills and competencies in the interviewing process of a counseling relationship. Readers become aware that different cultural groups have differing patterns of communication. "Microskill" techniques are identified and exercises are suggested. In addition, a form of systematic study of major concepts enables the counselor to increase proficiency in communication across cultural barriers.

Ivey, A. E., & Authier, J. (1978). *Microcounseling: Innovations in interviewing, counseling, psychotherapy and psychoeducation* (2nd ed.). Springfield, IL: Charles C Thomas.

The "microcounseling model" refers to a systematic method of acquiring necessary interviewing skills. A psychoeducational methodology of "helping" in cross-cultural counseling is detailed and calls for improved communication skills when working with individuals of various backgrounds. Microcounseling, as a skill, assists practitioners in helping clients develop constructive personal attitudes and behaviors.

Ivey, A. E., Ivey, M. B., & Simek-Downing, L. (1987). *Counseling and psychotherapy: Integrating skills, theory, and practice* (2nd ed.). Englewood Cliffs, NJ: Prentice-Hall.

This is a foundation text describing counseling theories and the skills necessary for psychotherapy. Relevant authorities reviewed the content on each chapter, one of which is an in-depth chapter on individual and cultural empathy.

Goals, broad constructs, and examples of cultural and group differences are clearly set forth and enable the reader to develop an understanding of techniques that work with one group, yet may be offensive to another.

LeVine, E. S., & Padilla, A. M. (1980). *Crossing cultures in therapy—Pluralistic counseling for the Hispanic.* Monterey, CA: Brooks/Cole.

This book describes counseling techniques that are geared to the cultural, linguistic, and socioeconomic conditions of Hispanics and other minority groups. Case histories and real-life illustrations of principles and suggested modes of intervention are included and make for interesting, beneficial, and concise reading.

McGoldrick, M., Pearce, J. K., & Giordano, J. (Eds.). (1982). *Ethnicity and family therapy.* New York: Guilford Press.

This book examines the manner in which ethnocultural factors affect family relations and suggests how counselors and therapists can assess, communicate, and treat subgroups more effectively by being aware of cultural roots. It discusses a systems approach to over 23 subgroups and provides a wealth of information about cultural profiles as well as specific therapeutic suggestions.

Pasteur, A. B., & Toldson, I. L. (1982). *Roots of soul: The psychology of Black expressiveness.* Garden City, NY: Anchor Press/Doubleday.

This book presents a broad range of Black expressive forms and a discussion on how feelings and emotions affect *folkways*, customs, and personal relationships. It offers a theoretical position with practical provisions for helping Blacks and others attend to interpersonal development and mental health needs.

Pedersen, P. (1988). *A handbook for developing multicultural awareness.* Alexandria, VA: American Association for Counseling and Development.

This book is called "an ideal handbook for teaching cross-cultural counseling." Pedersen provides a practical guide for improving communication skills and cultural awareness. Role-playing techniques and simulation exercises help readers identify and overcome learned stereotypical behavior and responses. Stages of multicultural development are outlined and offer readers the opportunity to develop their own multicultural identity.

Pedersen, P., Draguns, J. G., Lonner, W. J., & Trimble, J. E. (1981). *Counseling across cultures—Revised edition.* Honolulu, HI: University of Hawaii Press.

This valuable text examines the impact of cultural differences on mental health priorities in counseling, specific counselor interventions, and dominant-

systems values that lead toward cultural bias. The authors demonstrate the way in which differences in culture, age, sex, life-style, and socioeconomic status can affect communication between counselor and client. This is a well-referenced and highly regarded text in the field of multicultural issues.

Reynolds, D. K. (1980). *The quiet therapies— Japanese pathways to personal growth*. Honolulu, HI: The University of Hawaii Press.

Five Japanese psychotherapies (Marita, Naikan, Seiza, Shadan, and Zen) are presented along with their common themes and techniques. Collectively, through their own methods of introspection, the therapies address the nature of man and offer practical advice and techniques for helping clients cope with problems. Western practitioners will find this empathic, introspective, and operational approach to human experiences to be useful.

Sue, D. W. (1988). *Counseling the culturally different*. New York: John Wiley Publishers.

This is a classic work in the field of cross-cultural counseling. It adds meaning to related issues of counseling all minority groups, identifies differences and similarities among ethnic groups in relation to counseling practices, and addresses our social-political system's impact on cross-cultural counseling delivery services. "Critical Incidents" highlight and illustrate issues and concerns that are likely to arise in typical counseling situations.

Vacc, N. A., & Wittmer, J. P. (Eds.). (1980). *Let me be me—Special populations and the helping professional*. Muncie, IN: Accelerated Development.

A wide array of diverse values and individual differences are identified within each special population (Blacks, Hispanics, Asian Americans, Mexican Americans, various religious groups, elderly citizens, and others). In-depth exploration of life experiences of subgroups provides an awareness of unique characteristics that are useful and meaningful to counselors.

Periodicals

Atkinson, D. R. (1985). A meta-review of research on cross-cultural counseling and psychotherapy. *Journal of Multicultural Counseling and Development, 13*, 138–153.

This article examines cross-cultural research in a manner that provides organizational strategies and objective analysis of research outcomes across ethnic groups, research designs, and research settings. It lists a collective set of major conclusions of the studies and makes recommendations for future studies.

Brandell, J. R. (1988). Treatment of the biracial child: Theoretical and clinical issues. *Journal of Multicultural Counseling and Development, 16,* 176–187.

A significant number of children in the United States are born of interracial couples. Ethnic-racial identity undergoes critical development before the school years. This article is a case study of the identifying problem and course of treatment for a biracial child. A "self-psychological perspective model" illuminates some developmental aspects of biracial self-identity.

Cole, S. M., Thomas, A. R., & Lee, C. C. (1988). School counselor and school psychologist: Partners in minority family outreach. *Journal of Multicultural Counseling and Development, 16,* 110–116.

School counselors and school psychologists can play a vital role in bridging the gap between minority families and the educational system. A comprehensive consultation model is presented that attempts to promote family and community involvement in the educational process of minority youth. Through community awareness, family consultation, and para-professional development, the school counselor can help lessen the tension between schools and ethnic groups.

Gade, E., Hurlburt, G., & Fuqua, D. (1986). Study habits and attitudes of American Indian students: Implications for counselors. *The School Counselor, 34,* 135–139.

A comparison investigation of American-Indian study habits and attitudes to classroom achievement and behaviors is presented. Results show how counselors can increase teacher-counselor feedback, can focus on motivational personal concerns of students, and can promote relevance in the school curriculum to acquisition of life-skills.

Hannigan, T. P. (1988). Culture shock with a happy ending. *Journal of Counseling and Development, 67,* 91.

Hannigan describes adjustment difficulties that arise from living in a foreign country. He states that culture shock is not like the mumps; you can get it again and again. Lessons he learned while living in Europe enrich his abilities to counsel foreign students who come to the United States to seek an education.

Heath, A. E., Neimeyer, G. J., & Pedersen, P. (1988). The future of cross-cultural counseling: A delphi poll. *Journal of Counseling and Development, 67,* 27–30.

A study addresses the future of cross-cultural counseling over the next 10 years. Opinions of groups of recognized experts were solicited to obtain a

consensus in the areas of theory and research, training and preparation, and social organization. Many probable changes were indicated and these make for fascinating reading. Top programs, journals, and books in the field are nominated.

Helms, J. C. (1988). Expanding racial identity theory to cover the counseling process. *The Journal of Counseling Psychology, 33*, 82–84.

Helms reviews the Racial Identity Attitude Scale and its use in practice and research. The author critiques previous studies and findings to assess racial identity. The article determines that scale reliability and interpretation problems can be lessened by use of multiple variables that reflect the complexity of racial identity, particularly when studying the counseling process.

Henkin, W. A. (1985). Toward counseling the Japanese in America: A cross-cultural primer. *Journal of Counseling and Development, 63*, 500–503.

Pragmatic observations and insights concerning counseling Japanese-Americans are offered. A brief subcultural history gives background information and distinguishes between the "quiet therapies" of Japan and Western "talk-therapies." Precise suggestions for counselors are presented that may help distinguish between client behaviors that are individualistic and those that are cultural.

Herr, E. L. (1987). Cultural diversity from an international perspective. *Journal of Multicultural Counseling and Development, 15*, 99–109.

The United States is described as a land of immigrants, including the American Indian who has a diverse cultural background. Ethnic traditions and international roots persist over time and have effects that span generations, their behaviors, and interrelationships. One set of therapies will not adequately address the therapeutic needs of all clients. A macroenvironment exists in which all counseling approaches and assumptions must be validated against cultural pluralism.

Makinda, O. (1987). African urbanism: Preparation for multi-ethnic school counselors. *Journal of Multicultural Counseling and Development, 15*, 30–41.

Makinda compares cities in Western Nigeria with cities in Europe and North America by identifying cross-cultural perspectives of the urbanization process. The article describes the importance of home life, physical environment, family structure, parental attitudes, and socioeconomic factors that face counselors who work with students who move to a city from a rural setting and go through adjustment to urbanism.

Parker, W. M. (1988). Becoming an effective multicultural counselor. *Journal of Counseling and Development, 67*, 93.

This article relates to the reader the first-year counseling experiences of a young Black man, trained to work with middle-class White clients. Through specific examples, the reader learns that Parker discovers a lack of ability to work with ethnic minority clients. Through study and effort, Parker gains an awareness of his own attitudes, changes negative habits, and develops cross-cultural counseling skills.

Parsonson, K. (1987). Intermarriages—Effects on the ethnic identity of the offspring. *Journal of Cross-Cultural Psychology, 18*, 363–371.

This study compares children's ethnic identity of multiple ethnic origin with those children from an endogamous marriage. (The ethnic groups were British, Chinese, Italian, and Ukranian.) The results do not strongly support strong ethnic identity with parents' endogamy. Strength of ethnic identity depended upon the ethnicity in question (varied among groups) and the desire to further practice endogamy.

Ponterotto, J. G. (1987). Counseling Mexican-Americans: A multi-modal approach. *Journal of Counseling and Development, 65*, 308–312.

Mexican-Americans are reported to underuse counseling services and have counseling needs that are not currently being met. Ponterotto describes the large intracultural diversity of the population and calls for a model inherently flexible in delivery. Multimodal therapy borrows from traditional techniques and therapies to provide a multifaceted and fully comprehensive counseling process, necessary when working with Mexican Americans.

Rubenstein, J., Feldman, S. S., Rubin, C., & Noveck, I. (1987). A cross-cultural comparison of children's drawings of same and mixed-sex peer interaction. *Journal of Cross-Cultural Psychology, 18*, 234–250.

The authors present empirical work in which they attribute children's attitudes and views of peer relations to the ideology of the prevailing culture and child-rearing practices. Culture variations were seen in both themes and the ways in which children alter their relationships when they move from same-sex to mixed-sex groups. The data suggest cultural influences and refine the way sex typing is manifested in childhood.

Sue, S., & Zane, N. (1987). The role of culture and cultural techniques in psychotherapy: A critique and reformulation. *American Psychologist, 42*, 37–45.

A critique of specific techniques in counseling and treatment of ethnic minority clients is offered. Cultural knowledge and sensitivity are described as

being central in establishing a counseling relationship that builds credibility effectiveness. Therapeutic treatment planning must include process components designed with cultural factors in mind.

Vontress, C. E. (1988). An existential approach to cross-cultural counseling. *Journal of Multicultural Counseling and Development, 16*, 73–83.

This article presents a nontraditional, existential cross-cultural counseling approach. Clients are human, part of an ecological culture, representative of a national and regional culture, and are members of a racioethnic group. Counselors are influenced by cultural identity and must understand how their own cultural identities affect their ability to help culturally different clients.

Conclusion

As any researcher will find, there is a wealth of information and resources in the field of cross-cultural counseling. The bibliography (designed primarily for elementary and middle school counselors) does not pretend to be a definitive or recommended reading list, but rather it presents various authors in the field along with some comments that parallel their stated purpose of content.

The prospects for the field of cross-cultural counseling are extremely good. Heath, Neimeyer, and Pedersen (1988) stated that in the future, knowledge of a client's cultural background will be routinely incorporated into the counselor's delivery.

As the demographics of the United States change, the impact of various racial and ethnic groups will also change. The challenge to "help" in a pluralistic culture is an exciting one. Self-study and review in the field of cross-cultural counseling serve to improve one's counseling skills, help one acquire new knowledge, and also make for very interesting reading.

References

Atkinson, D. R., Morten, G., & Sue, D. W. (Eds.). (1979). *Counseling American minorities: A cross-cultural perspective.* Dubuque, IA: William C. Brown.

Heath, A. E., Neimeyer, G. J., & Pedersen, P. (1988). The future of cross-cultural counseling: A delphi poll. *Journal of Counseling and Development, 67*, 27–30.

Henderson, G. (Ed.). (1979). *Understanding and counseling ethnic minorities.* Springfield, IL: Thomas.

Hollis, J. W., & Wantz, R. A. (1986). *Counselor preparation 1986–1989* (6th ed.). Muncie, IN: Accelerated Development.

Jones, E. E., & Korchin, S. J. (1982). *Minority mental health*. New York: Praeger.

Pedersen, P. (Ed.). (1985). *Handbook of cross-cultural counseling and therapy*. Westport, CT: Greenwood Press.

Sue, D. W. (1981). *Counseling the culturally different*. New York: Wiley.

Chapter 1
Counseling Issues in a Culturally Diverse World

Issues for elementary school counselors to consider about a culturally diverse world:

1. Minority groups have concerns and needs that are unique. Identify some of these concerns and needs and consider how elementary school counselors might address them.
2. Racial problems exist in many of our schools. Identify some components of classroom guidance programs that help to alleviate racial conflict.
3. Elementary school counselors who are not members of a minority group may have problems in meeting the needs of children and parents from minority groups. What can counselors do to gain a better understanding of minority populations?
4. There is often a need to provide counseling services to non-English speaking students. How might elementary school counselors deal with this need?
5. How can elementary school counselors work through professional associations to encourage minority group members to consider counseling as a career?
6. Consider how various counseling theories and techniques might help elementary school counselors work with students from minority populations.
7. Identify some means that counselors can use to advocate for changes that make schools more inviting to minority populations.
8. What are some key resources elementary school counselors can use to keep informed about concerns of minority populations?
9. Identify some strategies elementary school counselors might use in the classroom to promote high self-esteem among children from minority populations.
10. How does cultural diversity enrich the lives of everyone in our schools?